Remarkable Judgments of GOD, Related & Improved.

[The First SERMON.]

PSAL. CXIX. 120.

My Flesh Trembleth for Fear of Thee, and I am Afraid of Thy Judgments.

IT cannot be said of any man, as it is [illegible] of the *Leviathan*, *He is made without Fe* But *Fear* is one of those *Natural Passi* which the Maker of man hath infus'd to him, to move him in the matters his Happiness. And indeed, if the Spirit man, were destitute of all *Fear*, it would wa *Sinew*, needful to manage him in many of motions. But this Affection of our *Fear*, which we have such Apprehensions of *Evils* a Fly from them, as 'tis useful unto us in all concerns, thus 'tis of most Eminent Use un in the Concerns of *Religion*. Without the cise of some *Fear*, no Real *Religion* can be

ciſed: If we would *Serve the Lord*, it muſt be with *Fear*: If we would *keep the Commandments* of God, it is our *Fear* of Him that will be, *Cuſtos utriuſque Tabulæ*:

In the Sacred Oracle now before us, behold, ſuch a *Fear* Exemplified! *Solomon* the *Wiſe*, once wrote that *Maxim* of *Wiſdom*, *Happy is the man that Feareth alwayes.* And he had the Exemple of his Bleſſed *Father*, to Inform him of, and confirm him in, ſuch a *Maxim*. *David* was as great an Inſtance of undaunted Valour and Courage, as perhaps any that ever Lived; His Fortitude was *Heroical*. Yet we find him *Fearing Alwayes*: And well might he *Fear*, when he had ſuch a Formidable Object for his *Fear*, as that which is propoſed, in the Text now before us.

The Pſalmiſt, in our Context, is making his Obſervations upon the Diſpenſations of the God of Heaven towards ungodly men on earth. Ungodly men had been very *High* in their Worldly Advancements, and Advantages, but, ſaith he, *Lord, I ſee Thee Treading of them down!* Ungodly men had cleaved unto the People of God, as they had been of one *Metal* with them, and their Fate, and Lot had been one; but ſaith he, *Lord, I ſee Thee putting them away like Droſs!* Now there is a Twofold *Uſe*, which the Pſalmiſt makes of theſe Obſervations. One is, *Love. Therefore I love thy Teſtimonies.* Another is *Fear. My Fleſh trembleth for fear of Thee, and I am afraid of thy Judg-*

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Judgments. The Degree of the *Fear* thus Expreſſed, is Remarkable. One of the Ancients who underſtood *Hebrew*, as few of them did, renders it, *Horripilavit caro mea: q. d.* My Hair even ſtands on End with *Fear.* And the Septuagint renders it, *My Fleſh is pierced with Fear, as with Nailes.* But there is no need of Evaporating our Diſcourſe, in *Criticiſms*, on the Language of our Text; The plain Language, and the Doctrine of it, is,

That a Very Trembling Fear of God in His Judgments, is what All men ſhould, and what Good men will, have their Souls, Exceedingly Awed withal.

If you will *Hear the Summ of the Matter*, there is this

CASE,

To be diſtinctly, with all due Brevity, ſpoken unto.

What is the Trembling Fear of God in His Judgments, which is to be Entertained in our Souls? And ſo, *What are thoſe Judgments of God* whereof it becomes us, with a *Trembling Fear* to be *Afraid?*

Behold, the Steps, by which we ſhall arrive at a full Anſwer of the Important *Caſe*, thus before us.

I. The *Fear of God*, Comprehends the whole

of that *Religion*, whereto the *Will of God* obligeth us. Indeed, in a *Natural Fear*, we are carried *From* what we *Fear*. But a *Gracious Fear* will carry us *To* the God, who is therein *Our Fear*: To *Fear* God, is to *Chooſe* Him, to *Love* Him, to *Truſt* Him, to *Seek* Him, and to *Draw Near* unto Him.. In this *Fear of God*, there is preſuppoſed, a *Senſe of God*. We muſt be none of thoſe *Fools*, who ſay, *There is no God*. Our *Fear of God*, muſt not be, as of an Imaginary Being, or of the frightful *Non-Entities* which the Feeble Spirits of Children are Scared withal. We are to be well ſatisfied, and we have all poſſible Demonſtrations, to ſatisfy us, *That there is a God, whoſe Kingdom Rulleth over all.* But then,

Firſt, There is in the *Fear of God*, a Reverent reſpect and Regard, unto all that ha's the *Name* God upon it. We muſt have ſuch a *Fear of* in us, that our God may ſpeak of us, in that ſe, in Mal. 4. 2. *You Fear my Name.* We ld have none but Fit, that is to ſay, Holy, and nble Reſentments of all thoſe Things, where- he Great God makes Himſelf known unto us. *Titles* we muſt mention with Honour; His *ibutes* we muſt Adore, with all Affection; *Appointments* we muſt Approach, with all Atton. We ſhould be Sollicitous, that God may orifyed, not only by our ſelves, but alſo by e World about us. *Hallow'd be Thy Name*, e the *Firſt Petition* of our Souls.

Secondly,

Secondly; There is in the *Fear of God*, a Studious Concern and Caution, to *Avoid* all that Sinful *Evil* by which the *Law of God is Tranſgreſſed*. We muſt have that *Fear of God*, whereto we are adviſed, in Prov. 16. 6. *By the Fear of the Lord men Depart from Evil.* We ſhould Fly from every known *Sin*, as from a deadly Serpent, or Poiſon, becauſe of the Offence thereby given to that God, who *hath no pleaſure in Wickedneſs.* When wee ſee others do any thing that is forbidden and condemned in the Edicts of God, we ſhould be able to ſay, as *Nehemiah* of old, *But ſo do not I, becauſe I have the Fear of God*! When others urge us to do any thing amiſs, we ſhould Reply like *Joſeph I dare not Commit ſuch Things, for I Fear God.* And therefore, the *Anger of God* ſhould be the *Terror* of our Souls: We ſhould rather incur all Miſeries than procure that *Anger*, which the ſtrongeſt Mountains cannot ſtand before; and count it *a fearful Thing to fall into the Hands of the Living God.*

Thirdly. In the *Fear of God*, there is a *Filial Care*, to yield Him that *Service*, and *Worſhip*, which may be *Pleaſing* unto Him. In the *Fear of God* we muſt Obey Him with our *Service.* The *Angels* of Heaven, who move the *Wheels* in the *Great Changes* on Earth, when they ſtood in their *Service* before the *Throne* of God, which had the *Appearance of Fire round about* Him, they *Let down their Wings*, at His Voice, in the Viſion of *Ezekiel*

In Alluſion hereunto, the Apoſtle, ſpeaking unto Believers, that are to be as the *Angels*, in the *Kingdom* of the Lord Jeſus Chriſt, *which cannot be moved*, ſayes, in Heb. 12. 28, 29. *Serve God Acceptably, with Reverence and with Godly Fear: For our God is a Conſuming Fire* In the *Fear of God*, we muſt Renounce the *Service* of all our *Idols*; We muſt no more Humour the *Fleſh*, no more Follow the *World*, no more Gratify the Devil. And we muſt now ſo *Devote* our ſelves unto the *Service* of God, that we may be able to ſay, *Lord, I am thy Servant, Devoted unto thy Fear*! He is to be our *Maſter*; and we ſhould leave no Room for that Expoſtulation, *Where is my Fear*? And, in the *Fear of God*, we muſt Addreſs Him with our *Worſhip*. The *Proſelytes*, which came in to Embrace the True *Worſhip* of God, have this Diſtinction, in Pſal. 115. 11. *Ye that Fear the Lord*. In the *Fear of God*, we muſt *Worſhip* Him, who is *Worthy to be Feared*; and both the *Natural*, and the *Inſtituted* Worſhip of God, is to be continually performed with us; we are to be, as he once was, *Devout Perſons, who Fear God, and Pray always* unto Him.

All this is Compriſed, in the *Fear of God*. And yet, you have no Right Notion of it, if a CHRIST be left out of the Notion. There is a *Faith* imployed in this *Fear*. The *Fear of God*, is after all, to be thus deſcribed, and never fully, till thus described, unto us: Tis, *Even ſuch a Dread of the Divine*

Divine Diſpleaſure at Sin, as Drives us to our Lord Jeſus Chriſt, for Salvation from Sin, and from the Diſpleaſure of God againſt us for it. There never was any true *Fear of God*, in the Dayes of the *Old Teſtament*, but ſuch as thought of and ran to a *Meſſiah*, as the Deliverer from the *Wrath of God*; and all the *Fear of God*, in the Dayes of the *New Teſtament*, acknowledges our Bleſſed *Jeſus* as that *Meſſiah*. This is that *Fear of God*, which is the *Beginning of Wiſdom*: This is that *Fear of God*, wherein all men ſhould be *all the Day Long*. This is that *Fear of God*, wherein we ſhould continue *all the Dayes that we Live upon the Earth*. If thou doſt not *Walk in this Fear of God*, O Man, Let thy *Fleſh Tremble for Fear*, and be *afraid of the Judgments*, whereto thou doſt make thy ſelf obnoxious. But this leads us to a further Conſideration.

II. Unto the *Fear of God*, we are by the conſideration of His *Judgments* to be Awakened; and we ſhould therefore be ſtruck with a very *Trembling Fear* of thoſe *Judgments*. Now, the *Judgments* of God, are capable of a Diſtribution into *Judicia Judicantia*, and, *Judicia Judicata*; Judgments *Denounced*, and Judgments *Inflicted*: Judgments in the *Commination*, and Judgments in the *Accompliſhment*: The *Declaration* of Divine Judgments, and the *Execution* of Divine Judgments. With an Eye to this Diſtribution, there are theſe Counſils, which from the Great *God of Judgment*, are to be given you. *The*

The First Counsil.

Let us with a very *Trembling Fear*, be Afraid of the *Judgments* that are pronounced against the Ungodly, in the *Book* of God. There are used in our *Longest* and *Sweetest* Psalm, no less than Twelve several words, to signify the Revelation which God had made of His Purpose, to Save men, by that *Son of a Virgin*, who was to *break the Old Serpents Head*: And one of those words, is, JUDGMENTS. This then is the Influence, which the *Judgments* of God, or the Discoveries which He has made of Himself in this Book of His, must have upon us: we should be able to say, as in Psal. 119. 161. Lord, *My Heart stands in Awe of thy Word.* Are there any *Præcepts* in this Book? we should *Fear the Commandment*: *Fear*, and Cry, *Lord, I am afraid of breaking thy Holy Laws, that are so Holy and Just and Good!* Are there any *Promises* in this Book? We should *Fear, Lest we fall short of them.* Are there any *Threatnings* in this Book? We should *Fear, Lest they take hold of us.* Before every thing in the Book of God, we should have the same Disposition, that *Josiah* had, when the Book of *Deuteronomy* was Read unto him; [The Jews have a Tradition, that by the special Disposal of Divine Providence, the first place, which the *Reader* lit upon, was Deut. 28. 36.] That it may be said unto us, *Thy Heart was Tender, and thou didst Humble thy self before God, when thou didst Hear*

His Words. We ſhould be Apprehenſive of the Almighty *God*, ſpeaking in every Line of this Book; and then, be *Afraid*, Leſt all the *Plagues written in this Book*, overtake us, if we ſin againſt ſuch a God. It was the Character of our Lord Jeſus Chriſt, in Iſa. 66. 2. *He that is of a poor and a contrite Spirit, and who Trembleth at my Word.* When we ſee what *Judgments*, the *Word* of God has Threatened againſt the *Children of Diſobedience*, we ſhould even fall a *Trembling* at them. And eſpecially they that are conſcious to a courſe of *Diſobedience* againſt God, ſhould be *Afraid of theſe Judgments.* When *Belſhazzar* ſaw upon the Wall, an *Hand-writing*, which he could not Read, (becauſe, perhaps, the Letters were ſo infolded one among another, that except a man had the Key of the *Cypher*, the Sentence was not eaſy to be *Uncyphared*,) he was wonderfully *Terrified* at what he ſaw. *Unbelievers* may Read that *Hand writing* in this Book, *If any man Believe not the Son, the Wrath of God abideth on him*: and will you not be *Afraid* of that *Wrath*? *Impenitents* may Read that *Hand writing* in this Book, *The Lord will wound ſuch an one, as goeth on ſtill in his Treſpaſſes*: and will you not be *Afraid* of that *Wound*? The *Prayerleſs* may in this Book Read that *Hand-writing*, *The Wicked ſhall be Turned into Hell, and all they that Forget God*: and will they not be *Afraid* of that *Hell*; or, *Fear Him, who is able to caſt Body and Soul into Hell? I ſay unto you,*

Fear

Fear Him; and, Oh! be *Afraid* of theſe *Judgments*.

The Second Counſil.

Let us with a very *Trembling Fear* be Afraid of *Judgments* that ſhall be pronounced upon the Ungodly in the *Day* of God. It is a Truth whereof we are very ſure, The God of Truth has given us *Aſſurance* of it; That *He hath Appointed a Day, in which He will Judge the World in Righteouſneſs, by our Lord Jeſus Chriſt*. Now, in the Remembrance of this Day, when the Kingdom that was promiſed unto the Seed of *David*, ſhall be Erected, it is ſaid, in Eccl. 12. 13, 14. *Fear God, for God will bring every work into Judgment*. We muſt expect the Approach of, a Day, wherein the Quickning and Wondrous Voice of our Lord Jeſus Chriſt, will *Raiſe* us out of our Graves; a Day wherein a *Doom* of *Everlaſting Puniſhment*, or of *Life Eternal*, will be paſſed upon us; a Day wherein, as the Apoſtle ſpeaks, *We muſt all Appear before the Judgment Seat of Chriſt, that every one may receive ſuch things in the Body, according to what he hath done*: [for thus I chooſe to render it.] Now, Let us *Fear* the *Judgments*, which on this Terrible *Day of Judgment*, our Lord Jeſus Chriſt, will diſpenſe unto the World. Of theſe *Judgments* it is, that a Great Miniſter of our Lord, could ſay, in 2 Cor. 5. 11. *Knowing the Terror of the Lord, we perſwade men*. There is a *Terror* in thoſe *Judgments*; Oh!

Let

Let this *Terror* now *perſwade* us, to purſue after an Intereſt in Him that is to be our *Judge*: and Let it *perſwade* us, to Repent of the Sins which our *Judge* will elſe Damn us to Endleſs Confuſion for. When a Pagan *Fælix*, was told of the *Judgments* which the *Notable Day of God, will produce* upon mankind, it is ſaid, *He trembled.* What; ſhall we be worſe than that *unhappy Pagan?* When God was only publiſhing His *Judgments*, on the Burning Mountain, we are told, *So terrible was the Sight, that Moſes ſaid, I exceedingly Fear and Quake.* And ſhall not we *Exceedingly Fear and Quake*, when we Think on the Day, when our Lord Jeſus Chriſt will deſcend from Heaven, in *Flaming Fire*, to pour out His *Judgments*, and, *Behold, the Lord comes, with Myriads of His Saints, to Execute Judgment upon all!* Certain I am, All this Lower World, will be ſurpriſed with an Horrible Fright, at that Great *Revolution*: An *Horrible Tempeſt* will then be *Rain'd* from Heaven upon this World: *The Earth will Shake and Tremble, the foundations of the Hills alſo will move and be ſhaken*, when our Lord ſhall *Bow the Heavens, and come down*, with a *Devouring Fire about Him.* So then, Let us now *Shake and Tremble* at the Contemplation thereof. *Be Afraid*, Leſt we be found among *the Ungodly, that ſhall not ſtand in the Judgment. Be Afraid*, Leſt our *Judgment* then be, that of *the Devil and his Angels.* 'Tis a thing which I have given me

in Charge, *Some Save with Fear, pulling them out of the Fire.* Wherefore I ſay unto you, Souls, Be *Afraid*, Leſt we be *Adjudged* unto the *Vengeance of Eternal Fire*, even, to the Fire of the Vengeance of God throughout Eternal Ages.

The Third Counſil.

There are Aſtoniſhing *Judgments*, diſpenſed by the *Hand* of God, upon others in this World; and with a very *Trembling Fear*, we ſhould be Afraid of thoſe *Judgments*. The Diſpenſations of God, unto a Sinful World, are ſuch as give us that Invitation, in Pſal. 66. 5. *Come and ſee the Works of God, for He is Terrible in His Doing towards the Children of men.* 'Tis our Duty now, to be *Afraid* of thoſe *Judgments*, under which we ſee the Children of men ſuffering, by the *Terrible* Diſpenſations of God; I do not mean, that we ſhould Live in a Slaviſh *Fear*, of all *Fearful* Accidents, but that we ſhould be Awakened unto the *Fear of God*, by what we ſee. Our Duty is deſcribed unto us, in *Iſa* 26. 9. *When thy Judgments are in the Earth, the Inhabitants of the World will Learn Righteouſneſs.* And now, Let us proceed by theſe *Rules*, in this our Duty.

The Firſt Rule.

There is one thing in the *Judgments* of God, whereof we ſhould alwayes be *Afraid*; that is, Leſt we do make an Injudicious Interpretation of them. It is a caution given to us, in Pſal. 36. 6. *Thy Judgments are a great Deep, O Lord*;

And

And we ſhould be very cautious, Leſt we drown our ſelves in ſuch a *Deep*, when we go to Fathom it. The *Judgments* of God are thoſe things, whereof 'tis ſaid, *Whoſo is Wiſe will Obſerve thoſe things*; but then we muſt be careful to proceed *wiſely* in our obſerving of them. 'Tis a Dangerous Thing for us, to indulge our own *Fancy*, & much more, for us to indulge our own *Paſſion*, in making of *Gloſſes* upon the *Judgments of God*: God will not *hold the man guiltleſs*, who ſhall ſo *take His Name in vain*. Very ſad Things may befal the *People* of God, which if we ſhould call them the *Judgments* of God, upon them, for ſome crime or other, this would be as great a crime in us, as to *Adulterate* the *Coin* of the Nation. The Soveraign God, has made a *Croſs*, to be neceſſary for all the Diſciples of Him, who Dy'd upon the *Croſs*; and He will in His Infinite Soveraignty, make choice of their *Croſs* for them, to Exerciſe their Virtue, and prepare them and ripen them, for His Heavenly Kingdom. If we ſhould be ſo wicked, as to ſuppoſe a *Curſe* of God upon all that we ſee under the *Croſs*, *Behold, we ſhould wickedly offend againſt the Generation of the Children of God*. When the Sons of that Excellent Miniſter of God, *Aaron* the Prieſt of the Lord, came to an untimely End, it had been a vile Impiety in the Congregation of *Iſrael*, to have perſecuted their Worthy and Aged Father, with any Cenſorious Imputations. The *Judgments* of God are like

like to arreſt none ſooner, than the Raſh Expoſitors of His *Judgments* on other men. The Jealous God, will ſoon *Draw near in Judgment*, unto thoſe who *Perſecute them whom He hath Smitten, and who Talk to the Grief of thoſe whom He hath Wounded.* Our Lord has given us, a moſt wholeſome Admonition, to be generally made uſe of, when ſore Diſaſters happen unto any of our Neighbours, in Luk. 13. 4, 5. *Think ye, that theſe were Sinners, above all others; I tell you Nay.* But what ſhall we then do, to Determine a *Judgment of God*, upon a Sinner, for his being ſo? I anſwer Firſt, The *Sin* of the Sinner muſt be evident, from the *Scripture* of God, before we may dare to Apply a *Judgment* of God, unto him. 'Tis very prepoſterous, for us, firſt of all to take it for granted, This or that *Calamity* is a *Judgment* of God for ſome *Iniquity*; and then, upon this preſumption, to *Search out that Iniquity.* And Secondly, A *Judgment* of God, for Sin, muſt be clothed with ſome convincing circumſtance and Character upon it ſelf, Reaſonably to ſpeak its being ſo, before we may venture to call it ſo. There muſt be ſomething in the *Time* of it, or in the *Place* of it, or, in its Reſemblance to the *Fault* for which it comes, or in the Confeſſion of the perſon Chaſtiſed, that ſhall make the Conſcience to ſay, *There are the plain Signatures of a Judgment for ſome Sin, in the Stroke now given by God!* Having firſt Laid in this Antidote againſt

Raſh

Raſh Judgments of our own, about the *Great Judgments* of God, we may ſafely go on, to ſay;

The Second Rule.

The *Judgments of God* in *Former Ages*, They ſhould make us *Afraid* of the *Sins* which procured thoſe *Judgments*. There came the *Judgments* of God upon the Murmurous *Iſraelites*; 'Tis ſaid in 1 Cor. 10. 11. *All theſe things happened unto them, for Examples, and they are written for our Admonition.* Behold thoſe *Judgments* then, and be *Afraid* of all Murmuring, be *Afraid* of all Impatience, be *Afraid* of all Diſcontent under the Difficulties of a *Wilderneſs*, Leſt we be *Deſtroy'd of the Deſtroyer.* There came the *Judgments* of God upon the Debauched *Sodomites*; 'Tis ſaid in 2 Pet. 2. 6. *God made them an Example unto thoſe that after ſhould Live Ungodly.* Behold thoſe *Judgments* then, and be *Afraid* of all Debauchery, be *Afraid* of all Uncleanneſs, be *Afraid* of all Intemperance, Leſt *God condemn us with* a Fiery and an Early *Overthrow.* Syrs, The *Hiſtory* which the Bible hath given us, of the *Judgments* which have come from God, upon them that Sinn'd againſt Him, 'tis not only a *Chronicle* of what is paſt, but alſo a *Calender* of what is to come. We have the *Hiſtory*; There we may *Conſider the Dayes of Old, the Years of Ancient Times.* But when we do ſo, Let us be *Afraid* Leſt by Repeating of *Old Sins*, we bring a Repetition of *Old Plagues* upon our ſelves. When

Thunder and Lightning from Heaven, ſuddenly calcin'd a poor Woman into a Lump of *Salt*, for her Covetouſneſs, near three Thouſand and Eight Hundred Years ago, that *Salt* was to *Seaſon* us with a *Fear*, Leſt near the *Time of the End*, we periſh like her; by ſetting our Hearts upon the World. Our Lord therefore ſaid, on that occaſion, in Luk. 17. 32. *Remember Lots Wife.* Thus, I may ſay, Remember *Judas*, and be *Afraid*, Leſt we periſh as *he* did in betraying the Intereſts of the Lord Jeſus Chriſt, for ſome Worldly Benefit. Remember *Herod*, and be *Afraid*, Leſt we periſh as *he* did, in proud affectations of what belongs not unto us. *Remember* all the reſt.

The Third Rule.

The *Judgments of God* on *other places*, They ſhould make us *Afraid*, Leſt we fall within the Circuit of thoſe *Judgments*. When the *Judgments* of God, have begun their *Walk*, we have cauſe to be *Afraid*, Leſt we fall into their *Walk*; becauſe, *with us, even with us alſo, there are Sins againſt the Lord our God.* It was propheſied, in Jer. 25. 32. *Thus ſaith the Lord of Hoſts, Behold, Evil ſhall go forth from Nation to Nation.* Do we Behold other *Nations*, grievouſly ſharing in *Diſtreſs of Nations, and great perplexity*, we ſhould be *Afraid* Leſt we alſo have our ſhare in the Diſtreſſing Judgments of God. Have the *Judgments* of God, ſent *War*, and *Poverty* and *Scarcity*, upon other *Nations*? We have cauſe to be

be *Afraid* Leſt the *Evil* of thoſe *Judgments* reach unto our ſelves; and leſt we Drink of that *Cup of Trembling*, which God ſeems to be putting into the Hands of all the *Nations*. A *Fire* on one Houſe alarums all the Town. The *Judgments* of God have ſet all *Europe* on *Fire*; yea, the *Sparks* are flown over into *America*: Lamentable Deſolations have been made both *Northward* & *Southward* of us; Be *Afraid* then, O poor people of God, Leſt thou alſo become *Deſolate*. When the *Judgments* of God, were in their courſe, He ſaid unto His people, in Zeph. 3. 6, 7. *I have cut off the Nations, their Towers are Deſolate, their Cities are Deſtroyed: I ſaid, Surely Thou wilt Fear me.* Thus, Do We ſee *Deſtructions* come upon other Countreys? Our God ſays thereupon, *Surely, This Country too ſhould be Afraid, Leſt I bring the like upon them.*

The Fourth Rule.

The *Judgments of God*, ſeizing upon a *Few perſons* only, before our Eyes, They ſhould make us *Afraid*, Leſt we be the *Next*, that thoſe *Judgments* do ſeiz upon. When *One* Malefactor dyed it was ſaid, *All the People ſhall Hear and Fear.* Thus, if the *Judgments* of God ſingle out one Malefactor, to puniſh him, His voice is, *Let all be Afraid!* It is noted of a miſerable Miniſter, who falling into a Scandal, was preſently overwhelmed by the *Judgments* of God, in Act. 5. 5. *Great Fear came upon all them that Heard theſe things.* When the

Judgments of God, had ſignalized themſelves upon any Scandalous Wretches, we ſhould all be ſtruck, with a *Great Fear*, Leſt our Sins Expoſe us alſo to the Signal Rebukes of Heaven. As, if one *Drunkard* in a Town be Drowned, it is a Loud Sermon to all the *Bruits* about the Town, to be *Afraid*, of being ſo cut off in their Bruitiſh Follies: Thus, in all the Special *Judgments* of God upon any Offenders whatſoever, there is that voice from Heaven to all ſuch Offenders, *Tremble, and Repent, Leſt all of you likewiſe periſh!* Yea, The *Judgments* of God upon a *Few*, often ſhould be ſeriouſly pondered by the *Whole Body of the People*, whom they belong unto, as a *Decimation* made by that God, who *gives none Account of His matters*. God hath a *Controverſy* with the *Whole Body of the People*; He might have pitch'd upon *me* or *thee*, to have been the Subjects, on which he does manage this *Controverſy*, as well as any other of our Neighbours. Oh! what cauſe have we now to be *Afraid*, of what *we* alſo have to meet withal! When the *Judgments* of God followed one man aboard the Veſſel, bound for *Tarteſſus*, 'tis ſaid, in Jon. 1. 16. All the other men, *feared the Lord exceedingly*. Truly, If any one man aboard the Veſſel of the Publick, be follow'd with a *Storm* of *Judgments from God*, it becomes us all, to *Fear Exceedingly!*

The Fifth Rule.

When Things that look like *Judgments of God*, befal

befal the *dear people of God*, it highly concerns *other people to be Afraid*, of the Greater Judgments, which *they* may reaſonably Look for. 'Tis an Inference, whereto we are Directed, in 1 Pet. 4. 17. *Judgment muſt begin at the Houſe of God,---- And if the Righteous ſcarcely be Saved, where ſhall the Ungodly and the Sinner appear?* Which is but the Tranſlation of what we have in Prov. 11. 31. *Behold, the Righteous ſhall be Recompenced in the Earth; much more the Wicked and the Sinner.* Sometimes the moſt Eminent *Chriſtians* in a Land, yea, and whole *Churches* of ſuch *Chriſtians*, meet with Troubleſome Difficulties, in their way to *Salvation*: yea, they meet with Troubles upon *Earth*, that ſeem to be *Recompences* from Heaven upon them, for their miſcarriages. Come Let all *Ungodly Sinners* now be *Afraid*: *I that never was Reconciled unto God, by the Blood of the Lord Jeſus Chriſt; what, what will become of me, throughout the Dayes of Eternity!* Our Saviour has taught us to Argue thus, upon the Afflictions of Good men; *If theſe things be done to the Green Tree, what ſhall be done to the Dry?* Thoſe men that bring forth much of that *Fruit*, whereby God is *Glorified*, are caſt into a *Fire* of many Afflictions. Yea, but you then that bring forth *No Fruit*, or *Ill Fruit*, and never were *United* unto the Lord JeſusChriſt, what a Formidable, Intolerable, Interminable *Fire*, is Reſerved for you! Oh! be *Afraid* of that *Fire!* That Bleſſed Prophet of God, even *Ezeki-*

kiel, muſt have the beſt Thing in his Family, ſnatch'd out of it, by the ſtroke of Death: *Behold, I take away from thee, the Deſire of thine Eyes, with a ſtroke; yet ſhall not thy Tears run down ſaith the Lord.* And what? was this a *Judgment* on the Prophet? It ſeem'd ſo; But it was indeed a *Warning* to the people; of whom the Lord then ſaid, in Ezek. 24. 24. *Ezekiel is a Sign unto you: According to all that he hath done, ſhall ye do.* Syrs, Thoſe things that appear like *Judgments* of God, upon His own Faithful Servants, they are awful Warnings unto thoſe that Serve Him not: God therein ſays unto Profane, Chriſtleſs, and Graceleſs Creatures; *If I do theſe things to thoſe whom yet I pity as a Father does the Children that ſerve him, what ſhall I do unto you, that are my Enemies, and that Serve none but my Greateſt Enemy? What ſhall I do unto you? Wretches, what ſhall I do unto you?* If God have ſuch *Rods* for His Dutiful *Children*, what *Scourges*, what *Scorpions*, hath He for His *Adverſaries*!

The Sixth Rule.

Among all the *Judgments of God*, I know none more Tremendous, than His leaving here and there ſome Famous Profeſſors and Pretenders of *Religion*, to ſome Horribly *Irreligious Actions*. When we ſee thoſe *Judgments*, Then, *Then* above all, ſhould our *Fleſh Tremble for Fear of God, and we ſhould be afraid of His Judgments.* Tis a Thing, that ſometimes does happen among us. Perſons

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that have been Exemplary for *Piety* & *Charity* all their Dayes, yet have at laſt grown *Melancholy*, & God hath ſo left them to the Poſſeſſion of ſome *Devil*, that they have laid Violent Hands upon themſelves; they have *Starv'd* themſelves, *Hang'd* themſelves, *Drown'd* themſelves, yea, and had a *Preternatural Aſſiſtence* in their doing of it. Who can Behold theſe unaccountable Tragædies without that out cry, *Lord, I am afraid of thy Judgments*! What Uſe can we make of theſe Tragical Things, but that in 1 Pet. 1. 17. *To paſs the Time of our Sojourning here in Fear*? What, but that in Phil. 2. 12. *To work out our own Salvation with Fear & Trembling*? And, alas, what ſhall we ſay, of thoſe Prodigious Falls into *Sin*, which the *Lives* of ſome that were counted *Firſt-rate Chriſtians*, have been Reproached withal? What ſhall we ſay, *Oh! our God*, what ſhall we ſay, of the monſtrous Crimes, which we have ſeen ſome that have *ſeem'd Pillars* of Chriſtianity among us, to fall into? This I will ſay; That the Burning Wrath of a Righteous and a Terrible God, ha's never been ſo much diſcovered, in all our Loſſes by Sea and Land, and in all the bloody Depredations of our Adverſaries, as in this *One Thing*: That ever now and then ſome one or other, that ha's been much Noted for *Zeal* in the wayes of God, ha's been found in ſome Damnable *Act of Wickedneſs*. There is the very Venome and Spirit of *Hell*, in theſe *Judgments* of God upon a Land; God would never

ver have permitted theſe *Judgments*, if there were not a Generation of His Wrath, to be præcipitated down into the fiery Bottom of *Hell*, by His *Wrath*, ſo *Darkning of the Land*. Infinitely better had it been for thoſe *Woful men*, to have Dy'd with Milſtones about their Necks, many years ago, than thus to have *Offended* and *Poiſoned* the Souls of Multitudes; And, Oh! *Wo, Wo*, unto multitudes of Souls, that have hence taken an Incureable and an Everlaſting *Offence*, againſt the Bleſſed wayes of our Lord Jeſus Chriſt. Sirs, When a provoked God, ſhall permit the *Dragon* to *Sweep Starrs down from Heaven* with his Tail, and permit the Devil to Enter and Poſſeſs and befool, and beſot, and confound, ſuch as have made a ſhow of a more *Heavenly Frame* than other men, how can we forbear crying out, *Lord, I am afraid of thy Judgments*! What ſayes the Apoſtle, in Rom. 11. 20. *Thou ſtandeſt by Faith: Be not High minded, but Fear?* Oh! Be *afraid*, Be *afraid*, leſt by ſome *Secret Sin*, we grieve the Holy Spirit of God. If *He* withdraw, *Ah! Lord, who ſhall ſtand?*

The Seventh Rule.

There is a peculiar concernment lying upon the *Young People*, among us, to be *Afraid* of thoſe *Judgments*, in which they ſee the Great God conſuming of our *Young People*, with His Fiery Indignation. It may be ſaid, about the *Young men* of *N Eng.* as it was of old ſaid about the *Young men* of *Iſrael*, in Pſal. 78. 63. *The Fire Conſumed their Young men.* And as when the earth Swallowed up ſome

Young People in the Wilderneſs of old, it is ſaid, *The Reſt Fled at the cry of them, ſaying, Leſt the earth Swallow us up alſo.* Behold, O our Young Folks, the Earth, and the Sea, and the Pit, have been terribly Swallowing up your Brethren. Fly then, with affrighted Souls, Fly, to the Lord Jeſus Chriſt, and ſay, *Lord, I am afraid leſt thy Judgments do Swallow me up alſo.* Young People, O that you would ſuitably lay to Heart, the Dreadful *Judgments* of God, which are Conſuming of your Generation among us. Behold, Vain Youths, Behold, how the Waſting *Judgments* of God have been upon you, till we cry out, *The Curſe ha's devoured our Land, and few Young men are Left!*

Know you not, That when our *Young men* have been Preſſed into the *Wars*, they have been but *Numbred for the Slaughter?* and *brought forth for the Murderer?* Know you not, That our *Young men* hoping to mend their Condition at *Sea*, have but Sail'd the ſooner to their *Long Home*, in Running *Abroad?* Know you not, That the *Angels of Death* have ſtruck our Young Folks, with the *Arrowes of Death* in *Epidemical Sickneſſes?* Know you not, That one ſtrange *Caſualty* after another, brings many of our moſt Hopeful Young Folks to an untimely End? And Oh! how doleful, doleful Things have our Young People ſeen, when they have been *Captives*, in the Hands of Barbarous *Infidels?* The *Canibals* of the Eaſt, have hideouſly Tormented them; and as far off as the Scorching

Tents

Tents of *Africa*, they have been fainting under the bitter Servitude of *Mahometans*.

Come then, Be *afraid*, O our Young People; *Job* could ſay, *Deſtruction from God was a Terror to me.* Be Terrified, Young People, with a Fear, leſt a *Deſtruction from God* come upon you, in and for your Sins. Be *afraid* of continuing Eſtranged from the Sheltering *Wings* of your Lord-Redeemer, leſt you ly open to the Storms of the *Judgments* of God. Be *afraid* of *Neglecting the Great Salvation*, which the Lord Jeſus Chriſt hath ſo often offered you, leſt the *Judgments* of God bring a *Great Deſtruction* upon you. Be *afraid* of all *Filthineſs*, and all *Profaneneſs*, and all *Diſobedience*, and all *Bad-Company*, and all the Courſes of *Diſhoneſty*, leſt by the *Judgments of God*, you *Dy before your Time*, for your being *Wicked overmuch.* Oh! *Fear*, and *Flee Youthful Luſts*; And *now Remember your Creator in the Dayes of your Youth*, leſt the *Judgments* of God, bring *Evil Dayes* upon you.

[The Second SERMON.]

BUT I intend all this Diſcourſe, as only an *Introduction* unto a more Entertaining Recapitulation of the *Divine Judgments*, which we have ſeen Executed upon Several Sorts of Sinners, among *our Selves.* It cannot but be much for the Glory of our Lord JESUS CHRIST, who from *His Glorious High Throne* diſpenſed theſe

Judgments

Judgments: It cannot but be a Satisfaction unto the Good *Angels* of the Lord, who are oftentimes the *Executioners* of theſe *Judgments*: It is an *Holy* Undertaking, and it cannot but Serve the Intereſts of Holineſs; to make our modeſt Obſervations, upon the *Judgments* of God, which have been Executed among us. As far as it may be Convenient, in this Diſcourſe, I will now Addreſs my ſelf unto this undertaking. Sirs, Give me your *Attention*.

When that Great Man, the Emperour *Mauritius*, beheld his Family overwhelmed in terrible Calamities, and Five Hopeful Branches of his Family Slain before his Eyes, he humbly Recited thoſe words of the Pſalmiſt, in Pſal. 119 137. *Righteous art Thou, O Lord, and Right are thy Judgments.* My Neighbours, We have ever now and then, thoſe Calamitous Things before our Eyes in our Neighbourhood, which, if we are not blind, we muſt pronounce, *The Right Judgments of a Righteous God.* And I muſt now ask you, to take ſome Notice of thoſe *Judgments*.

I do moſt readily grant, that, *Lubricus hic Locus ac difficilis*, tis no eaſy matter to *Obſerve* the *Judgments* of God; We ſhall eaſily fall into the *Extreams*, of being either too *Cenſorious*, and *Fanciful*, or elſe too *Negligent*, in our *Obſervation* of the *Divine Judgments*. But yet the *Judgments* of God, ſometimes are ſo circumſtanced, that, *He who runs may Read them*; and our Duty thereupon is deſcribed,

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in Pſal. 64. 9. *All men ſhall fear, and they ſhall declare the work of God, for they ſhall wiſely conſider of His doing.* Learned men have complain'd of it, as a Defect in the Hiſtorical part of Learning, that there is not Extant an Impartial and a well-atteſted *Hiſtoria Nemeſeos*, or, Account of Remarkable *Judgments* on Scandalous & Notorious Offendors. Yea, the God of Heaven Himſelf complains of it, when men *do not Regard His works, even, the operation of His Hands.*

I will now therefore, with all *Faithfulneſs*, lay before you, ſome of thoſe *Remarks*, which I have made upon the *Judgments* of God, that have been Executed in this Land. Sirs, *The Lord ha's been Known by His Executing of* theſe *Judgments*; Accompany them, with your *Meditations*! You ſhall Hear nothing but what ha's had Sufficient Evidence: And certainly, I ſhould be afraid of *Speaking Wickedly for God, or Talking Deceitfully for Him!*

The Firſt *Remark.*

Take a due and a deep *Notice*, I beſeech you, of the *Notable Judgments* with which we have ſeen the *Contempt of the Glorious Goſpel*, Revenged by the God of Glory. We have ſeen the *Goſpel*, or, the Tidings of Salvation by the Lord Jeſus Chriſt, for Miſerable Sinners, Graciouſly Offered; We have ſeen the Offer of this *Goſpel*, moſt ungratefully Refuſed; But of this Refuſal, what *Event* have we ſeen? Truly, A very Terrible Event. I Remember a paſſage of Scripture, which runs thus in our

our Tranſlation, Iſa. 2. 22. *Ceaſe ye from man, whoſe Breath is in his Noſtrils; for wherein is he to be accounted of?* But, if you pleaſe, you may thus underſtand it. The Prophet is denouncing the *Judgments* of God, upon the Jewes, for their Deſpiſing of the *Meſſiah*; and the Denunciation is thus Concluded: *Now forbear as to that man,* [or, ceaſe from Offending and Provoking of Him,] *who is now very Angry,* [which the Hebrewes Expreſs, by *Breathe in the Noſtrils,*] for none is able to declare, how *high an Account is to be made of Him.* Sirs, We have ſeen the God of Heaven *very Angry*; He has Breathed the Hot Lightnings of Death, out of His *Noſtrils*; when People have made *no Account* of the Lord Jeſus Chriſt, and of His Goſpel. We have ſeen Theſe Four or Five *Remarkables* among the reſt.

For a Firſt Inſtance.

The Nation of the *Narraganſetts*, was one of the moſt populous and powerful among all the *Indians*, that once filled this mighty Wilderneſs. Unto that woful Nation, the Goſpel of our Lord Jeſus Chriſt, was freely Tendered: but they with much Affront, and Contempt, Rejected it. An Holy man, then famous throughout our Churches, hereupon uttered a Speech to this purpoſe, *I ſpeak altogether without the Spirit of God, if this Nation be not quickly and ſtrangely deſtroy'd.* It was not long, before this Nation, much againſt the Advice, of the more Aged men among them, engaged

engaged in Acts of Hoſtility againſt our people. Whereupon, ours, with a Force much Inferiour unto theirs, but with a marveſſous valour and ſucceſs, in the Depth of Winter, made a Deſcent upon them. The Glorious Lord *Jeſus Chriſt*, whom they had Slighted, was with our Army, and the Day was wonderfully carried againſt the Tawny Infidels. Their *City* was Laid in Aſhes; Above Twenty of their *Chief Captains* were Killed; a proportionable Deſolation cut off the Inferiour Salvages: Mortal *Sickneſs*, and Horrid *Famine*, purſued the Remainders of them: So that we can hardly tell, where any of them are left alive upon the Face of the Earth. *Such was thy ſpeedy Vengeance*, O Bleſſed JESUS, *on the Heathen that would not know thee, nor call upon thy Name.*

For a Second Inſtance.

That Renowned Evangeliſt of our *Indians*, the Reverend ELIOT, Preached the Goſpel of our Lord Jeſus Chriſt, unto *Philip*, the Prince of the *Wompanoags*; but that Monſter pulling of a *Button* on the Good mans Coat, ſaid, *He did not value what he Preach'd any more than that?* and he hindred his Abject Subjects from Embracing the Chriſtian Religion, that they might not become the Subjects of our Lord Jeſus Chriſt. But what is become of them all? They raſhly præcipitated themſelves into a Rebellious *War* againſt the *Engliſh*: And at Laſt, *Philip* fell into all the Diſtreſſes, that could be imagined. One of his own

Vaſſals

Vaſſals then ran away from him, and informed the Engliſh where he was; They came upon him in his Thicket, juſt as he was telling his Counſellors of his *Dream*, that he was fallen into our Hands; while he endeavoured an Eſcape, an Indian Shot him thro' the Heart, whereof he Died immediately; nor is any Number of his people now left any where in the World. *So do the Rejecters of thy Grace, periſh, O Lord!*

For a Third Inſtance.

But the *Indian* Salvages, are not the only Inſtances of the Divine Revenges, which have Enſued on mens Undervaluing the *Goſpel* of the Lord Jeſus Chriſt, among us. Travel with me, Syrs, to the Eaſtern Parts of this Province; O *come, & behold the Works of the Lord, the Deſolations He has made in thoſe parts of the Earth.* Twice has that brave Countrey, been occupied with *Hopeful Settlements. Hopeful!* No, No; call them not *Hopeful*; inaſmuch as the *Ordinances* of the Goſpel of our Lord Jeſus Chriſt, were not ſettled among them. Hence, *Twice* has that Countrey now been made an *Aceldama*; and the Settlements have all been broken up, for many ſcores of Miles together. The Jealouſy of the Neglected Lord Jeſus Chriſt, has broke forth, like an Unquenchable *Fire* againſt thoſe Plantations; the Fiery Wrath of Heaven has brought a *Swift Deſtruction* upon them. A Barbarous Enemy has once and again, broke in upon thoſe Towns, like

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an Irreſiſtible Torrent, carrying all before it, until they come to thoſe Towns, where the *Ordinances* of the Goſpel are more upheld, and, behold, *there* they find a *Barriere*, which they cannot yet get over; *There* the *Spirit of the Lord lifts up a Standard* againſt them! In one of thoſe Plantations, there had newly been very prodigious Diſcoveries of Enmity againſt the *Goſpel* of the Lord Jeſus Chriſt, which had been ſometimes among them: And a bloody Adverſary ſoon ſurpriſed them, and Captived and Slaughtered the moſt of them, and Laid their Habitations in Aſhes, and horribly Roaſted alive ſome of the Inhabitants. *Tremble, O ye people of the South, when you are told of this!*

For a Fourth Inſtance.

And there is another *Contempt of the Goſpel*, which we have often ſeen another way chaſtiſed among us. Our Lord Jeſus Chriſt hath ſaid concerning the *Faithful Miniſters* of His *Goſpel*, in Luk. 10. 16. *He that Deſpiſeth you, Deſpiſeth me.* When the *Miniſters* of the *Goſpel*, are Holy, Prayerful, Painful, Watchful, and Fruitful Servants of the Lord Jeſus Chriſt, and men Filled and Acted with His Holy Spirit: We have ſeen the *Judgments* of God many a Time, Arreſting thoſe that have Abuſed theſe *Embaſſadors* from the King of Heaven. Thus, there have been Angry men among us, who have ſat over their Cups, Railing at ſuch or ſuch a Miniſter of God, and Hoping

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e're long to ſee the Death of him. In a little while they themſelves have Dyed miſerably, and on their Death-beds, they have cry'd out for that very Miniſter to help them in their Anguiſhes. Yea, you may ſometimes mark it in our Churches; A Church has long Enjoy'd an Excellent Miniſter; but they grow at length full of unaccountable prejudices againſt him; The Son of God ſeeing this their Froward Folly, ſends for that Miniſter away to Heaven preſently; & let 'em ſupply themſelves with ſuch another when they can find him! If unto theſe things, I ſhould add, That the *Impoveriſhing Judgments* of God upon our Land, have been very much for that Abominable *Sacrilege*, wherein the *Miniſters* of Chriſt almoſt all the Land over, have been as much defrauded of their *Dues*, as if you ſhould withold the *Wages* of your *Servants*, [which is a Sin that cries to God for Vengeance!] I could quote Scripture enough, to give Authority unto that Aſſertion. *Scripture!* Yea, and *Experience* too. A Town in this Country, *Enrich'd* with Two very Eminent Miniſters, did one year paſs a *Town Vote*, That they could not allow their Miniſters above Thirty Pounds a piece that year, for their *Salaries*; and behold, the God who *will not be mocked*, immediately cauſed the Town to loſe *Three Hundred Pounds*, in that *Specie* of their Cattle, by one Diſaſter. But I forbear it; for though the *Judgments* of God go on to *break*

people in a Mortar, for it, this *Fooliſhneſs*, I know, will never depart from them. I paſs to,

The Second Remark.

Men had need beware of *Raſh Speeches*, eſpecially of *Raſh Wiſhes*, for we have ſeen *Sore Judgments* fall out, moſt agreeably thereunto. It was wholeſome Advice once given by the Town-Clerk of *Epheſus*, *Ye ought to Do nothing Raſhly*. Truly, Nor ſhould we *Speak* any thing *Raſhly*, much leſs *Wiſh* any thing *Raſhly*. Syrs, The *Angels of Death* over-hear what we ſay, and God often gives 'em Commiſſion to Smite a man, *Ex Ore ſuo*. How often have we ſeen it, That a *Fools Mouth is his Deſtruction, and his Lips are the Snare of his Soul!* There was once a very Godly man, of whom 'tis Reported, in Pſal. 106. 32. *It went Ill with him, becauſe they provoked his Spirit, ſo that he ſpoke unadviſedly with his Lips.* I'll tell you what I have met withal. I have heard a vexed *Father* ſay, *He cared not whether he ever ſaw ſuch a Child again.* That Child has gone out of his Preſence, and through the Diſpatches of Death, he has never ſeen that Child again.

I have known a Weary *Mother* ſay, *She hopes this is the Laſt Child ſhe ſhall ever have*; and multiplied, and unhappy Miſcarriages, ever after, have given 'em cauſe to remind what they ſaid, with bitterneſs of Soul.

Again, There was a Sailor in a Boat bound hither from the Northward, who being diſſwa-

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ded from taking a Pipe of *Tobacco*, becauſe they had a Barrel of Powder aboard, reply'd, *I will take it, though the Devil carry me away alive!* The Fire ſome how came at the Powder, which tore the Boat in pieces, and Loſt all the Goods that were in it. All the men, were to admiration preſerved; except that one Sailor, whom they long after found in the Woods, with his Body torn to pieces.

Once more; A Lewd Young man, being diſſatisfied, with the Service wherein he Lived, at the Houſe of an Honeſt man, in a Neighbouring Town, when they told him, That his bad courſes would bring him to *Hell* at the Laſt, he wickedly ſaid, *He had rather be in Hell than in his Maſters Houſe.* Immediately after this, he was in a very ſtrange manner *Drowned* off a Litle Bank in the River. Take one Example more.

There was an Old Profeſſor, in one of our Churches, who being under the *Admonition* of the Church for ſome Offences, was by his Friends called upon, to Repent, and Reform, and Humble himſelf. But he flew into this outrageous Anſwer, *No, I will Burn, before I will Turn.* And Behold the Iſſue! This man ſome time after, fell into the *Fire*, and was Burnt to Death. Take yet one more Example.

A man, in our *Narraganſett*-Country having ſet his *Dog* to miſchief his Neighbours Cattel, deny'd the Fact, with Imprecations, *That he might*

never ſtir from the place, if he had ſo done. The Neighbour, to whom he deny'd it, expreſſing himſelf troubled at his Impudent *Lying*, this *Atheiſt* hereupon uſed the Name of the Great God in his Imprecations, *That God would never let him ſtir out of that place, if he did the Thing.* The words were ſcarce out of his mouth, but he ſunk down Dead in the place, and never ſtirred any more.

And as they who *Curſe* themſelves often ſmart for it, [conſider of this, ye Hardy Wretches, who call upon the Almighty to *Damn* you, which the *Devils* themſelves are not ſo Hardy as to Do!] So they who *Curſe* others, do horribly wound themſelves in the Recoyl. You ſhall hear an Example.

A Debauch'd Fellow, had *Curſed* that Excellent man, Governour *Prince.* The Governour Laid before the Tranſgreſſor, the Great Sin he had committed; and with a Grave, Holy, Awful Admonition, beſought him to conſider of that Scripture, in Pſal. 109. 17, 18. *As he Loved Curſing, ſo let it come unto him, as he delighted not in Bleſſing, ſo let it be far from him. As he clothed himſelf with Curſing, like as with his Garment, ſo let it come into his Bowels, and like Oyl into his Bones.* Quickly after this, a direful *Cancer* ſmote this man; the *Cancer* appeared firſt in his Lip, and ſo it Eat away his Fleſh, and his Jaw, down to his Throat; where, with Inexpreſſible Torments, it kill'd him.

Behold, O man; *If thou deſireſt Life; keep thy Tongue from Evil!*

The

The Third Remark.

There is a Lying Proverb, *A Drunken man gets no Harm*: We have ſeen the *Judgments* of God upon *Drunkards*, moſt *Woefully* confuting of that *Lye*. I am ſure, Tis not a *Proverb* of *Solomons*; for he ſayes, in Prov. 23. 29. *Who hath Wo? They who tarry long at the Wine.* Is it *no Harm*, for a man to bring *Sickneſs*, on his Body? We have ſeen *Drunkards* often periſhing in Diſeaſes contracted by their Debauches. Is it *no Harm*, for a man to bring *Diſgrace*, on his Eſteem? We have often ſeen *Drunkards* become very Abjects, though they once were Folks of ſome Faſhion and Figure in the World. Is it *no Harm*, for a man to bring *Poverty* on his Eſtate? We have often ſeen the *Judgments* of God fulfilling that word, *The Drunkard ſhall come to Poverty.* Surely, Tis no little *Harm*, for men to Debaſe, and Confound their own Souls, and lay themſelves open, unto the worſt of all the Temptations of the Devil, the worſt of all Impieties. But Sirs, How often have we ſeen woful *Drunkards* doing ſo? We have ſeen them Turn *Beaſts*, yea, Turn *Devils*! But more particularly.

A *Drunken* man, is in old Engliſh as much as to ſay, A *Drowned* man. To ſee then, a *Drunken* man, become a *Drowned* man, is to ſee but a moſt *Retaliating Hand* of God. Why, we have ſeen This very Thing, more than Threeſcore Times in our Land. And I remember the Drowning of

one *Drunkard*, ſo odly circumſtanced; It was in the Hold of a Veſſel, that lay full of water near the Shore. We have ſeen it, ſo often, that I am amazed at you, O ye *Drunkards* of *New England*; I am amazed, that you can *Harden your Hearts* in your Sin, without Expecting *to be deſtroy'd ſuddenly, and without Remedy.* Yea, And we have ſeen the *Devil*, that ha's poſſeſs'd the *Drunkard*, throwing him into the *Fire*, as well as into the *Water*. They have Tumbled into the *Fire*, and then kept Shrieking, *Fire! Fire!* till they have gone down to the *Fire*, that never ſhall be quenched. Yea, More than One or Two, *Drunken Women*, in this very Town, have, while in their *Drink*, fallen into the *Fire*, and ſo they have Tragically gone Roaring out of one *Fire* into another. O ye *Daughters of Belial, Hear and Fear, and Do Wickedly no more!*

The Fourth Remark.

It was a Thing once charged upon *Sabbath-breakers*, in Neh. 13 18. *Ye bring Wrath upon Iſrael, by Profaning the Sabbath.* And have not we ſeen the *Wrath* of God, Correcting *Profanations* of the Chriſtian *Sabbath*, with Rebukes of *Thunder* and *Lightning*? And indeed, Some Intelligent Perſons have noted it, That the dreadful Storms of *Thunder* and *Lightning*, which have kill'd many among us from year to year, as God overthrew *Sodom* and *Gomorrah*; they have moſtly happened on or near the *Lords Day*: As an intimation,

that

that breaches of the *Lords-Day*, have procured the Firing of the Great Artillery of Heaven upon us. However, Our Land ſees little *Reſt*, through the *Judgments* of God upon us, for the Violations of the Sacred *Reſt*, which he ha's appointed for us. And the many Diſaſters, which happen on the *Lords-Day* among us, may be ſo many *Judgments*, upon us, for our not Sanctifying the *Day* unto the *Lord*. But all the more *Special Exemples*, of *Judgments* coming for Sins againſt the *Sabbath*, I will wrap up, in this one piece of *Hiſtory*. I have been deſired by many *Malefactors*, to be with them at their *Execution*; and *Then*, in thoſe laſt and ſad Minutes of their Lives, they have ſometimes cryed out, *This, This is a Judgment of God, upon my Sabbath breaking; I may thank my Sabbath breaking for all this; T'was for my miſpending of the Sabbath with vain Perſons, and in vain Actions, that God ha's left me to that Wickedneſs which ha's brought upon me, all of this horrible Miſery!* Think of This, you that ſtill lay of the *Lords-Day, What a Wearineſs is it?*

The Fifth Remark.

Diſobedient Children! My Heart akes for *you* for I have ſeen the *Judgments* of God, makin ſuch as *you*, the moſt aſtoniſhing Monuments His Indignation. It was a Cuſtome in *Iſrael*, tha once a year, this Proclamation was made, fro the Top of Mount *Ebal*, in Deut. 27. 16. *Curſed he, that ſetts Light by his Father, or his Mother. A*

all the People ſhall ſay, Amen. As from the Top of that Mount, I do this Day Proclame it, *That I have ſeen the Curſe of God, making a Quick work with ſuch as have not Honoured their Parents*; while I have alſo ſeen, thoſe Children, who have Honoured, and Supported, and Comforted their Parents, wonderfully Proſpering under the manifold Bleſſings of God. And, *I Pray all the People to mind it.*

Very Few have Dy'd on the *Gallowes*, in this place, but what have Wrung their Hands upon the Ladder, with this out cry, *This is a Judgment of God upon me, for my Undutifulneſs unto my Parents*; *My Diſobedience to my Parents ha's brought me hither!*

But this Article of Diſcourſe may not be diſmiſſed, until we have Singled out One particular Exemple, of the *Strange Puniſhments*, which Undutiful Children bring upon themſelves, from the Judgments of God.

A Reverend Miniſter of Chriſt, that often Served Him, in that very Pulpit, where theſe words are uttered, once obſerved a Son, to behave himſelf undutifully towards his Father, in the Ferry boat, which was carrying them over the River. Whereupon that *Man of God* ſaid unto the Young man, *Young man, I am ſorry to ſee you ſo little Regard your Father*; *I would ſeriouſly perſwade you to Repent of your Undutifulneſs, or, I will ſolemnly Aſſure you, that I Expect, the Killing Judg-*

ments

ments of God will overtake you, before a year come to an end. And, behold, before that year was out, this Young man was miſerably *Murdered.*

Hearken, my Young Folks; And *Let not your Eye mock your Fathers, or deſpiſe to obey your Mothers, Leſt the Ravens of the Valley do pick it out, and the Young Eagles do eat it!*

The Sixth Remark.

Unto the Contentious we have ſeen God *Recompence Indignation and Wrath, Tribulation and Anguiſh.* Said the Apoſtle once, in Rom. 16. 17. *I beſeech you, Brethren, Mark them which cauſe Diviſions.* And I now ſay, *I beſeech you, Brethren, Mark the Places and the Perſons, which by Diviſions have made themſelves Notorious: Mark, what Judgments of God have Signalized them.* Something of what I have *Marked,* I will freely tell you.

I have *Marked* it, That thoſe *Places,* which have kept up *Diviſions,* and *Strifes,* and *Schiſms,* have been direfully Smitten with *Spiritual Plagues,* the *Plagues* which are of all the direfulleſt. The moſt *Lively Saints* in thoſe places, have been ſoon Snatch'd away by *Death,* one after another: The *Power of Godlineſs* hath been Lamentably loſt among the Survivers, and a *Leanneſs hath been ſent into their Souls*: The Work of *Converſion* hath been at a deadly ſtand, and the Riſing Generation hath *pined away in their Iniquities.* Yea, there was one Church among us, wherein an uncomfortable Rupture happened: and a Young man in

in the Town was left unto an horrid *Self-Murder*; he Drowned himſelf: But he left behind him a Writing directed unto his *Father*, wherein there was this among other paſſages; *Father, My Ruine was, the Stubborneſs and Unfaithfullneſs of my Tender years; and Evil Counſil, and Evil Company; and, The Differences in the Church, by reaſon whereof I grew Proud, and did not carry it in my place, as I ought, which is the wide way to Ruine.* God make this Young man, our *Warner*; His Name was, *Warner*!

Again, I have *Marked* it, That thoſe *Perſons*, who have been the Grand Incendiaries, in *Diviſions*, have been often *branded*, with ſome Symptomes of the Diſpleaſure of God. Thoſe Perſons, have, been very Induſtrious to *Blott* the Names of other men; and at laſt, they themſelves have Dy'd with a *Blott*. This indeed, is a point wherein we muſt be ſparing; yet I may not forget, That a *Council* Sitting at a Town, for the Compoſing of ſome Eccleſiaſtical Differences, Our Venerable Old Mr. *Wilſon* ſaw one man to be Extreamly perverſe above the reſt, and moſt unreaſonably, to diſturb the Peace of the Church. Whereupon, that Zealous man, told the Council, he was Confident, *That the Jealouſly of God, would ſet a Mark upon that man, and that the Ordinary Death of men ſhould not befal him.* It happened a little while after this, that the man was barbarouſly Murdered by the Salvages!

Again,

Again, There was a Quarrelſome *Woman* in a Church not far off; who having Accuſed a man in the Church, of a Fault that ſhe could not prove, She yet remained ſo Irreconcileable, that ſhe would never come to the *Lords Table*, as long as that man Lived. He Dying, ſhe brag'd unto her Friends, That now ſhe would go to the Sacrament, at the Lords Table. One of them ſolemnly told her, *That ſhe might yet Fear a Teſtimony of the Diſpleaſure of God againſt her, for her Unchriſtian Abſenting her ſelf ſo long from that Ordinance.* And, Lo, She Dyed Suddenly, Juſt before the *Next Sacrament* was to be Adminiſtred: [though ſhe had the Repute of a Godly Woman.] Don't then, Don't *Sow Diſcord* any of you, leſt you be an *Abomination to the Lord.* Be not Unpeaceable, or Unplacable; God is not pleaſed with the Froward.

The Seventh Remark.

We are aſſured in 2 Pet. 2. 9, 10. *At the Day of Judgment ſhall be puniſhed, chiefly they that walk after the Fleſh, in the Luſt of Uncleanneſs.* And it is no rare thing among us, to ſee *Judgment* in this World alſo overtaking them. Father *Latymer* once preſented unto a Great man, a New Teſtament, with this Inſcription Emboſſed on the Cover of it, *Whoremongers and Adulterers God ſhall Judge.* And indeed, how ſurpriſingly, how Amazingly, may we ſee God *Judging*, that ſort of Sinners!

We have ſeen *many, many, many*, to Dy *in their Youth*;

Youth; becauſe, *Their Life has been among the Unclean* We have ſeen them, to *mourn at the laſt, when their Fleſh and their Body, has been conſumed.* We have ſeen them *getting a Wound and a Diſhonour, and a Reproach, that is never wiped away.* It may be, the Juſt God ſays upon the *Unclean, Write this perſon Childleſs!* or, it may be, the Lord ſays, *I will kill their Children with Death.* Or, 'tis poſſible, ſome very miſerable Diſaſters have attended their Offſpring; *Peccatum ſeminis punitur in ſemine.* Why? Becauſe that ſome old Acts of *Uncleanneſs* have not been enough Repented of.

'Tis ſaid of *Uncleanneſs, By means thereof, a man is brought unto a piece of Bread.* Some forlorn people, have cry'd out unto me, of their deſperate *Poverty*; and anon, they have confeſſed, *That they believed the Judgments of God, made them, and kept them ſo poor, to Revenge the Secret, Curſed, Horrid Adulteries, which they had wallowed in.*

Yea, How many have Repented themſelves, for the moſt Capital Strokes of the *Sword of Juſtice*, by this Wickedneſs! I have known ſeveral who under a Sentence of *Death*, for other Crimes wherein they thought themſelves hardly dealt withal, have cryed out, *Oh! 'Tis for my Secret Adulteries, that the Holy God, has brought all this upon me!* And how many *Young Women*, have been Executed among us, for Murdering of their *Baſtard Infants*! But, at their Execution, this has been their Exclamation, *Oh! 'that all young people, would*

would beware of the Snares of Uncleanneſs: By continuing in thoſe woful Snares, without any ſpeedy Repentance, we have been Ruined! One of the firſt in this Land, that came to ſuch an End, [Her Name was *Martin*,] had yielded unto a Wicked man ſolliciting her Chaſtity: but with ſuch Reluctances of Soul, that in her Prayers to God, for Help, ſhe ſaid, *If ever ſhe were overtaken again, ſhe would Leave her ſelf unto His Juſtice to be made an Example.* She Remembred not her Vows, but was again overtaken: She Conceived, ſhe Travailed, ſhe privately Deſtroy'd her Child, uſing *Two* ſeveral Attempts before ſhe could wholly diſpatch it. Afterwards, upon a Removal of the Family, the *Murder* ſtrangely came to Light: God made the Infant Bleed afreſh before her, for her Confuſion; She own'd the whole Truth, and ſhe Dy'd for it: But ſhe was *Twice* Turn'd off, before her Expiration. Say then, Say, my Friends, to all the Temptations of *Uncleanneſs, How ſhall I do this Wickedneſs, and Sin againſt God!*

The Eighth Remark.

Let us a Little *Summ up* the *Gains*, of thoſe who have uſed Irregular Methods of *Oppreſſion*, or of *Diſhoneſty*, to *Gain* the World. I have done it; and I'll tell you what I have ſeen the *Sum Total* to be. The *Judgments* of God have brought it unto That, in Jer. 17. 11. *He gets Riches, and not by Right; At his End he ſhall be a Fool.* Father *Latymer*, would ſpeak of a Grievous *Cough* which

which would come upon them that ſwallow'd *Unrighteous Gains.* Truly, *Loſſes* have uſually followed upon ſuch *Gains*, like ſo many *Coughs*, & men have *Cough'd*, & *Cough'd*, until they vomited up all that they had got. It is the Charge of our Lord Jeſus Chriſt upon us, *That no man go beyond, or oppreſs his Brother in a matter; becauſe that the Lord is the Avenger of all ſuch.* We are told, *If thou ſeeſt the Oppreſſion of the Poor, He that is Higher than the Higheſt, Regards it.* We are told, *God conſiders all the Oppreſſions that are done under the Sun.* There was much Notice taken of This, in the Infancy of our *Plymouth* Colony, when the poor Planters had their Dependence on certain Adventurers in *England.* The Adventurers, taking their Advantages, of the *Extream Straits*, which thoſe poor Planters were in, ſent over Supplies unto them, at the moſt *Extreameſt Rates* imaginable. The poor Planters made Return in Peltry; but the Veſſel was taken by a *Turks* Man of War, and carried into *Salley*, where they Sold the Peltry for Groats a piece; as much too Low, as the Goods for which they had been Return'd were too High, and the men were made Priſoners into the Bargain, to the great Loſs of the Adventurers. But it would ſpend many Hours to Relate, the Notice which might have been ſince taken, of many more, ſuch Evident *Judgments* of God, on the *Wayes of the Oppreſſor.* Oh! do not *Learn his Wayes*; God gives unto all ſorts

of

of Devourers, *Letters of Repriſal*, to take away his *Unjuſt Gains* from him; very commonly it ſo falls out.

There are ſome, that have uſed the groſſeſt ſort of *Stealing*, and *Robbing*. But have they Enriched themſelves? I Entreat you, Syrs, to make our *New-Engliſh Pyrates*, the Subjects of your Meditations. That man is *Blind* unto Sunſhine, and *Blind* before Lightning, who ſees not the Tremendous *Judgments* of God, *purſuing* of thoſe wicked men. Let no man after this, *run greedily after the Error*, of thoſe Children of Perdition. But, if any of you, have knowingly been *Sharers* with them in their *Gains*; for Gods ſake, Repent of what you have done; you have carried *Burning Coals* into your *feather'd Neſts*; Don't put a farthing of that money, among the reſt of your Poſſeſſions; it will conſume all the reſt.

Others have had their Finer wayes of *Cheating*; but, what ha's come of them? The Eſtates gotten by *Cheating*, have been but ſo many *Treaſures of Snow*; The *Rains* of the Wrath of God, have wonderfully melted them; --- at leaſt, *Vix gaudet Tertius Hæres.*

There are Perſons that have Broken, by their own *Extravagancies*: Not meerly by ſad *Providences*, but their own *Extravagancies*: Theſe have uſed more *Fraudulence* than *Fair-dealing*, in th Compoſitions with their *Creditors*: But have

not ſeen afterwards, That after This (as we ſay) *No Butter would ever Stick upon their Bread?*

Widowes, When the Eſtates of the Deceaſed Husbands have been *Inſolvent*, have not always given in True Accounts; They have *held back a part*, that they ſhould not have *witheld*: God has been Offended at them; they have gone under the Scourges of God all their Dayes for that Offence.

Deſperate *Gameſters*, What hand have they made of it? -- I can tell, what one of them did. He had play'd away, about *Forty Pounds*, in Lew'd Company; and then, he fell into Horror of Conſcience, wherein he often Cryed out, *I am all on Fire, under the Wrath of God! I am all on Fire, under the Wrath of God!* And ſo, he went and hang'd himſelf.

Make all the *Reſtitution* that you can, *Ye Cheats*; or Expect the *Judgments* of God upon you. -- *Diſcite Juſtitiam Moniti.*

The Ninth Remark.

Methinks, The *Publick Judgments* under which we have laboured, have ſometimes, very convictively Intimated the Sins and Faults, for which thoſe *Judgments* have been Laid upon us. I will uſe a plain dealing in this matter. When have the *Judgments* of God, ever *Deprived* us of any Good Thing, but we firſt of all have *Deſpi-ed*, that Good!

We have been Senſual, Exceſſive, Unthankful, in

in our Enjoyment of the *Fruits* of our Harveſt. The *Judgments* of God have blaſted them.

We have made *Idols* of our *Lands*, and for the ſake thereof, neglected almoſt all that is Holy, and Juſt and Good. There was a Time, when through the *Judgments* of God, our *Titles* to them all were conteſted.

Litigious *Law-Suits*, were Scandalouſly multiplied among us. The *Judgments* of God, brought us into a Time, when the Extortions of the *Law*, made a Cry among us.

Drinking-houſes, have been a moſt undoing *Stumbling-block of Iniquity*, in the midſt of us. The *Judgments* of God, brought us into a Time, when Unſufferable Villanies were perpetrated every where, under the pretence of the *Exciſe*.

Thoſe *Times*, are now over indeed. But our *Indian Wars* are not over yet! We have too far degenerated into *Indian* Vices. The Vices of the *Indians* are theſe; They are very *Lying* Wretches; and they are very *Lazy* Wretches; and they are out of meaſure Indulgent unto their *Children*; there is no *Family Government* among them. We have ſhamefully *Indianized*, in all thoſe Abominable Things. Now, the *Judgments* of God, have Employ'd *Indian Hatchets*, to wound us, no doubt for theſe our *Indian Vices*.

A Thouſand more ſuch Things, may occur to a ſerious Obſervation. Sirs, *Conſider the Wonderful Works of God!*

The Tenth Remark.

Many people have *Sinned Horribly*, upon a preſumption that they *Sinned Secretly*: But the *Judgments* of God, have been wonderfully and prodigiouſly, and ſtupendouſly Diſplay'd, in the Diſcovering of *Secret Sinners*, among us. *David* no doubt, promiſed himſelf, an Everlaſting *Secrecy*, of his Tranſgreſſion: *Thou didſt it Secretly*, ſaid the Prophet; And the Pſalmiſt, calling to mind that word, own'd in Pſal. 51. 4. *Againſt Thee, Thee only have I Sinned*; *And the Evil I have done in Thy Sight.* None was *privy* to the Crime, except one man, who was a *Partner* in it. Yea, but, Says the Lord, *I'll make all Iſrael Hear of it!* The Sin-Confounding *Judgments* of God, made all the Sin to come out. Syrs, Thoſe *Judgments* of God, have been ſo Exemplified among our ſelves, That I cannot imagine how ſome *Guilty* Wretches, whoſe Crimes are hitherto *Secret*, are able to Walk about, having the *Terrors of the Shadow of Death* upon their Souls.

How many *Secret Murders*, have ſtrangly been Diſcovered among us! And, I believe, there are yet more to be Diſcovered.

There have been *Deviliſh Filthineſſes* committed among us; But, Oh! how ſtrangely, have the *Sins of men found them out!*

At the *Southward*, there was a *Beaſt*, which brought forth a Creature, which might pretend unto ſomething of an *Humane Shape*. Now, the people

people minded, that the Monſter had a Blemiſh in *one Eye*, much like what a profligate Fellow in the Town was known to have. This Fellow was hereupon Examined; and upon his Examination, Confeſſed, his Infandous *Beaſtialities*; for which he was deſervedly Executed.

But I'le never Confeſs, thinks many an Hard-hearted Sinner. *No!* So thought another man, whoſe Name I could mention. He was one, who had formerly, and frequently, derided other perſons, as *Fools* for *Confeſſing* againſt themſelves. This man Lived in *Adultery*, eſpecially with one Vile Woman; until God Struck him with a *Dead Palſey*, and a *Quick Conſcience*. Then, he that had Laughed at others, for not concealing *their Sins*, could not conceal *his Own*. He Revealed his Villanies with that Woman, and others; and he acknowledged the Juſtice of God, in compelling him to Reveal them. The Woman alſo made an Acknowledgment of her Enormities; and they both, *Dy'd* for their Iniquities.

What ſhall I ſay? There have been *Church-Members* among us, who have made no mean Profeſſion of Religion. Theſe have gone on from year to year, in a Trade of *Secret Filthineſs*. Even *I know, and am a Witneſs of it, ſayes the Lord.* Some of theſe, have *Dy'd* in very ſad circumſtances, and the World ha's never heard any thing of the Lords Controverſy with them. Yea, but many of them, have been ſtrangely Detected

before they have *Dy'd*: They have been left unto ſome Fooliſh, and Sottiſh Action, at laſt which ha's Occaſion'd the Publiſhing of their Vileneſs unto all the World. The Holy *Eyes* of the Lord Jeſus Chriſt, which are *like a Flame of Fire*, have ſeen their Damnable Hypocriſy, and Impiety; and, He hath *made all the Churches to know, that He Searches the Reins and Hearts of Men*: He hath made *their Wickedneſs to be Declared before the whole Congregation*: He hath brought the Publick *Cenſures* of His Faithful People upon them. He hath done *much* in theſe awful *Judgments*; and, I *fear*, I *fear*, He hath yet more to do, upon ſome, in the midſt of thee, O *Boſton*; *Except they Repent*!

The Eleventh Remark.

The *Judgments* of God among us, have not been more Conſpicuous upon any *Sinners*, than upon thoſe that have *made others to Sin*. There are ſome, whom the Scriptures call, *The Chief of Sinners*: Thoſe who are *Chief*, in Drawing others on to be *Sinners*. Truly, The *Judgments* of God, have often made theſe, as *Exemplary* in their *Plagues*, as they have been in their *Sins*.

I have known, ſome Wretched *Young Men*, in ſeveral Societies, who have been the *Chief Debauchers* of the Societies which they belong'd unto. But Oh! What ſad Things, could I tell you, of the Deadly *Judgments* that God hath Showred from Heaven, upon the Heads of thoſe Infamous

Youths

Youths! God ha's made 'em, the Sons of *Eli*, with His Deadly *Judgments*.

Under this Head of the Divine *Judgments*, why ſhould I not mention the Condition of one whom I knew in this Place? The man Denyed the *Immortality of the Soul*; and would go to debauch other men, with his vile Opinion, *That we have no Immortal Soul in us*. This poor man came to ly on his Death-bed, and then the Terrors of God ſo Thunderſtruck his Conſcience, that his Dying out-cryes were, *Oh! what ſhall I do for my Immortal Soul; what will become of my Immortal Soul for ever!*

And, when, alas, when will our *Indian Traders* apply to themſelves, that Commination, in Hab. 2. 15. *Wo to him that gives his Neighbour Drink, that putteſt thy Bottle* [thy Rhum Bottle!] *to him, and makeſt him Drunken alſo?* While there ha's been a moſt Obſervable *Bleſſing* of God, upon the Preachers of *Truth* to the *Indians*, all the World may Obſerve a *Judgment* of God, upon the Sellers of *Drink* to the *Indians*. I pray, what have the Eſtates of ſuch men, generally come to? Do; Trade on, ye Merchants of *Souls*, or, more truly, ye Butchers of *Souls*: Trade on, till the *Judgments* of God, have cauſed you, to Trade your ſelves into *Beggery* at the laſt! But know that the *Blood* of *Souls*, will be found on your Skirts. It is not very long ago, that an unuſual Accident in a part of this Province, did affright

ne Neighbours into ſome ſerious Thoughts of this matter. Several Indians were made horribly *Drunk*, by the *Drink*, which the Engliſh had Sold unto them. Returning home, over a Little Ferry, Eight of them were *Drowned*; and *Three months* after they were *Drown'd* [from *December* to *March*] one of their *Dead Bodies* came aſhore, very near the place, where they had been ſupplied with their *Drink*; and Lying on the Shore, it *bled* ſo plentifully as to diſcolour the Water and Sand about it. Upon which the Conſiderate Spectators, thought of that Scripture, *The Stone will cry out of the Wall*, againſt him that *gives his Neighbour Drink*. They thought, there was a Loud Cry of *Blood! Blood!* againſt ſome Wicked Engliſh in this matter.

The Twelfth Remark.

Finally; We have ſeen, we have ſeen, That by omitting their *Prayers* to God, men beſpeak to themſelves, the *Judgments* of God.

How many, that have *Liv'd Prayerleſs*, have we ſeen to *Dy Prayerleſs*, or to *Dy Hopeleſs*?

We often miſcarry in our Enterprizes; Now if we would *Search and Try our Wayes*, it may be, we ſhould find, That we did not ſufficiently *Pray*, over our *Enterpriſes*, before we Reſolved upon them. How often, How often, have I ſeen this Verified in the *Judgments* of God!

Yea, by a *Prayerleſs Life*, we have ſeen men, pull down, the moſt conſummate *Judgments* of upon their own woful Heads. It

It was a pathetical Paſſage in the [illegible] Prayer of a poor Murderer, that was Executed [illegible] this place not long ago.

Oh! (ſaid he) *If I had gone to Prayer that morning, when I committed the Sin for which I am now to Dy, Oh! Lord God, I believe, thou wouldeſt have kept back my Hands from that Sin!*

The Day, wherein men have gone abroad without *Prayer*, before they went, how often have the *Judgments* of God made it a Day of *Thick Darkneſs* to the *Prayerleſs* people? Such a Day, was that of poor *Origens* Apoſtaſy.

Yea, There was an Aged Profeſſor, belonging to a Church in this Town, who, after many years of Good Repute, with [illegible] People, became a *Drunken Sot*, for which he was Excommunicated. After his Excommunication, he fell into Anguiſh of Soul, and at length [illegible] ing Circumſtances. But ſome of his words were; *I often Pray'd unto God, for a Mercy which He ſtill Deny'd me. At Length I grew Angry at God: Whereupon I grew ſlack in my Acquaintance with the Lord; Ever ſince which, He hath dreadfully forſaken me, and I know, that now He hath no Mercy for me.* Think of theſe things, and Oh! do not ſo *Reject Fear*, as to *Reſtrain Prayer*, before the Lord.

Theſe are the moſt peculiar *Judgments* of God unto which I have accounted it, not amiſs, to point you; That ſo you *may Tremble for fear of Him, and be afraid of His Judgments.*

FINIS.